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ALL OR NOTHING?

THERE are a number of certainties in the international situation which it would seem wise to note. The first is that if secure peace is to wait upon all men being moved by love everywhere there will be no peace; civilization will blow up before that. The second is that it will take a long time before all the world goes communist or democratic, and peace cannot wait for that. The third is that it will take a long, long time to establish the ideals of freedom and national liberty among all the established nations of the world, and it is unlikely that all the armed forces will have been disbanded before then, and the desire to use them subjugated.

These are certainties. Mankind cannot wait for everything in terms of moral ideals, and it cannot exist upon nothing for very long. These are the realities within which efforts towards real peace have to be made.

Mr. Dulles

But what if Mr. Dulles is right, and the communist states, through their inherent social-spiritual weakness are bound to collapse sooner or later? Perhaps sooner rather than later. Then, so runs the argument, the suppressed forces of democracy will take over in communist countries, without any need for intervention from the West, and universal peace will follow.

But the internal collapse of states hardly helps peace. Internal anarchy, even for a short time, can be as much a cause of war as external power conflicts. If the Russian satellite states collapsed in Europe, in the sense of effectively repudiating communism and defying Moscow, then Moscow, within present conditions would certainly do something about it, and that something would not be nice in terms of peace and war.

It can reasonably be argued that it was the partial collapse of the German state under the terrible unemployment of the 'thirties, far worse in its pressure in Germany than elsewhere, that brought about the Second World War. A nation in chaos gave a madman like Hitler his chance.

If the critical centre of international peace is still to be found in Europe, any form of disintegration in Europe from the present situation is bound to lead to open Russian armed action, and that means international war.

Not Babes-in-the-Wood

What then can be done?

It is known to the Russian Government, as well as to everyone else, that they are in open armed occupation of certain countries. There is not the slightest need to accept the verbal glosses that come from Moscow in denial of this. The Russian leaders and their generals are not quite babes-in-the-wood, they know perfectly well what their forces in Europe are doing outside the boundaries of Russia. If by any wayward flick of human ingenuity they do not know, and genuinely believe that the Russian troops are where they are for the defence of those countries, then, that too is a given situation. Righteousness, anger, or the expectation of interior decay can do nothing about it. Yet, if there is to be a chance for peace at all, those Russian troops have to return to their own land, with clear guarantees that they will not come back again.

Concrete Situations

That is a clear situation. It is easy enough to demonstrate that situation to the whole world. It would be difficult for any ideological camouflage to hide it. It simply means asking the Russian Government the price of the evacuation of those parts of Europe which they now occupy. If they are not prepared to ask for a price, or if the one they ask is too exorbitant for the Western powers to pay, then nothing has been gained or lost, except that at least a concrete situation has been tackled, and it has been made clear that the Russian Government do not desire a settlement.

But this latter contingency represents the deepest kind of pessimism. There is only one chance of abiding peace, that both of the present great power blocs desire it. If, for instance, the Russian Government does not desire it, that is to say, the representatives of a great mass of the human race prefer destruction to life, then it is doubtful whether any scheme in heaven or out of it could improve on the present situation.

Yet up to now the human race has been saved by its capacity to reason and its desire for life. It has always been possible for the human race to destroy itself. It only exists because it learnt how to live and let live, and in addition discover ideals to command its baser motives. There is no reason to suppose that humanity has ceased to be human, that it has surrendered its reason and its desire for good. It is the only real trust it possesses; if that is not present nothing else worth while is.

On the whole, the world conflict of the moment, as far as war and peace are concerned, is directly attached to an all or nothing complex. There are signs that both sides are getting out of it. Deliberate practical statesmanship, rather than moral attitudes, may be more intrinsically moral at the moment.

VISITING MARGARET BARR

By Kenneth Jackson Smith

(MR. KENNETH SMITH IS MINISTER OF THE UNITARIAN CHURCH, DULUTH, MINN., U.S.A. HE IS ON AN EXTENDED WORLD TOUR WITH THE INTENTION OF MEETING RELIGIOUS LIBERALS WHERE HE CAN. HE HAS SENT US A VIVID DESCRIPTION OF A VISIT HE PAID TO MARGARET BARR'S CENTRE AT KHARANG, ASSAM.)

I.—THE ROAD TO KHARANG

IN the most remote and inaccessible part of northern India, the Khasi Hills of Assam, there are today some two thousand Unitarians and they are mostly illiterate. In present-day India, a veritable land of paradoxes, one more should not strain credulity. Any of us inclined to intellectual snobbishness might insist that only the most educated and sophisticated Indians would be Unitarians. Yet the facts are otherwise. Indeed, so backward and primitive are these Khasi tribal people that anthropologists come in from time to time to study them!

During the course of my "wanderjahr" travels I came to India, and high on my list of priorities was the desire to see for myself these primitive Unitarians. And especially was I eager to make the acquaintance of Margaret Barr, the Unitarian minister, who has devoted her life to serving these backward people and raising their cultural and living standards. What Albert Schweitzer has been demonstrating in Lambarene Margaret Barr has been illustrating in equally remote Assam.

The easiest way for the reader to understand the life in the Khasi Hills and to appreciate the dedication and self-sacrifice required of a Margaret Barr would be for him to undertake in imagination a journey to these Khasi Hills. In a way, I feel that the journey itself is the key. Thus, by way of introduction I should like to retrace my steps for you and share my experience.

India's northern state of Assam is only six hundred miles from Calcutta. Yet due to the exigencies brought about by partition the trip by railroad takes two and a half days. It is much simpler, and even cheaper, to fly directly to Gauhati and then take a car up that steep and infinitely circuitous road which leads to Shillong, the westernmost post of civilization.

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According to my instructions I was to go by bus from Shillong to Smit, a small town, and there I could get instructions from the post office as to how to proceed to Kharang, where Margaret Barr's training school is located. My bus ticket read "Smit" and thus I was astonished to be told when we were in the middle of the hills, that I must get off here and follow a path going up a steep hill which was supposed to lead to Smit. There wasn't a soul around and here I was, with two bags, following an often indistinct path. How could I know I might not get lost in these vast spaces? Also, I am not used to walking long distances, especially with two rather heavy bags. Furthermore, the distance involved was not the main hardship: it was the climbing. There just was not any straightaway at all; it was simply one hill after another. The journey had its diversions, however. After walking a mile or two, I saw a hooded chap coming towards me on the path. He had a sort of skirt draped around his legs and a shawl, if one can call it that, thrown over his shoulders and covering his head. Across his back was a very large conical-shaped receptacle in which he was carrying something that looked like white radishes. The major pull of this tremendous load was borne by a band which went around his forehead. Here was my first Khasi! I tried a little English on him. Though he smiled it was obvious that he did not understand me.

I could take just so much of this walking up steep hills with a suitcase and typewriter, and I found it necessary to sit down for a moment every couple of hundred yards. The occasional traffic in my direction continued to fascinate me. I could not resist taking a camera shot of a native walking along with a large pig strapped to his back. The animal must have weighed at least eighty pounds, I should judge. The panoramic view of the hills grew more and more lovely. I would have appreciated the view much more, however, had I not been puffing up these hills with my baggage. The solution to my problem hit me the moment I observed a native mending a wall in front of his thatched mud hut. He spoke no English of course but by playing a bit of charades I got across the idea that I would like to pay him for carrying my luggage to Smit and then to Kharang. After a momentary hesitation he trotted off in front of me and my immediate problem was solved.

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Another half-hour brought us to Smit which, far from being a town, was a motley collection of huts, without streets or shops of any kind. I saw nothing that resembled my notion of a post office. Somehow I was able to make my need understood by my carrier and he took me up a path leading to a larger hut than usual. So this was the post office! A man wearing pyjamas underneath a cloth sheet answered the door and he proved to be able to speak some English. As for getting to Kharang, first I would have to climb towards the very distant hill off to the left and then the path ahead for the next ten miles would be clearly marked. There might be trouble getting carriers, though. The Hindus this Sunday morning would be in the fields and the Christians would be in church, and who to find? After nearly a half-hour of sitting around the porch of this primitive post office, a couple of passers-by were persuaded by the postmaster to carry my luggage the ten miles to Kharang. I was a bit ashamed to offer these men the usual amount for hauling a load but the postmaster assured me that I was overpaying them if I gave them two rupees apiece (about 3s. 6d.) for carrying my bags up hill and down dale for ten miles and then walking another ten miles back home again. Later, I learned the standard fee for carrying a load of one hundred pounds for ten miles is two rupees; for carrying a load of fifty pounds or less, it is one rupee.

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I had been warned in advance by Dr. Homer Jack, the only other American ever to visit Margaret Barr, that the walk to Kharang would be rugged, but he had not said just how rugged. Somehow in thinking of this aspect of the trip, I had thought always of a straight path with few if any climbs. The reality was nothing but climb, hardly anything else. And the climbs were very steep, and the paths, many of them, could surely have qualified for exercises in mountain-climbing. Mile after mile went by, and often on top of a tall hill I could see my path winding in and out for what seemed—and was—miles ahead. Several times we had to walk on stones across rivers. What gave me a genuine case of jitters was the sight of a narrow boardwalk across a gorge. The boards could not have been more than five inches in width and when both of my shoes were placed together there was little margin at all on either side. I was not overjoyed at the prospect of falling into the stream many feet below. And so I took a great deal of time going across inch by inch.

Many of the hill paths were mere jumbles of rocks and it is difficult to convey the idea of how much of a tortuous ordeal the climbing was. Embarrassing to relate, my carriers, though weighed down with my luggage, showed no disposition whatever to slow down as mile after mile went by and, indeed, would never have rested for a moment had I not not insisted. They were hill-people; they had been climbing these steep places with sacks on their backs since infancy, and this whole twenty-mile walk was a breeze for them. Their only concern was to get to Kharang as soon as possible so they could be on the return trip that much more quickly.

Even in my Boy Scout days I had never undertaken a walk so long as this. A couple of hours of it and I entertained the conviction that had I known about this stiff walk I would never have come near it. I was ashamed to think this, but after all the body does have a strong effect upon the mind, whatever heroes may think to the contrary. At times I had the feeling I was getting a second wind, then again I felt a bit numb, like a robot automatically moving without conscious volition of its own. But time does pass and if you keep putting one foot in front of the other long enough you will cover almost any distance. And thus, rather to my amazement that I was still operating under my own power, I made it!

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I have gone to inordinate length to describe my journey, not only because it made a profound mental and physical impression upon me but also because here is the real key to understanding the Khasi Hills people. The rough, cruel, and barbarous foot journey I had to take is one that must be walked by anyone from the outside world who desires to see this region. It is not surprising, in view of the hardships and hazards described, that few are willing, or able, to come here. I was told that only one other American had visited Margaret Barr before me and this visitor was so utterly exhausted by the effort required that he was compelled to stay in bed the day following.

If the outer world is cut off from contact with the Khasis by the footpath so too are the Khasi people isolated by it. Apart from necessary trips to the Smit market, carrying whatever they have to sell on their backs, they know nothing whatever about the other world. In this whole area where a quarter of a million people live there is no such thing as gas, electricity, coal, sanitation, running water, central heating, radio or television, etc. The vast majority of the inhabitants are illiterate; they have never seen a newspaper, viewed a movie, or considered the existence of automobiles or aeroplanes. For all practical purposes, to take this twenty-mile journey from Shillong is to step back a geological age. For here are people who have been cut off from the mainstream of civilization, who have been existing in a back eddy undisturbed by the advance of our scientific civilization.

Everyone has heard of the "have not" peoples, the undeveloped countries of the earth. It is not so well known that there are still thousands of villages, especially in India, that are accessible only by arduous walking and hence are denied the fruits of civilization. For such folk, life can only be the struggle for subsistence, a barren, backbreaking life, bereft of all cultural and educational advantages, to say nothing of the comforts that you and I find indispensable. Their only blessing, and probably the factor that makes living bearable for them, is an abysmal ignorance of what they are missing.

It was the knowledge of these poverty-stricken lives, culturally and economically, that led Margaret Barr to put her Unitarian religion to the test in this forsaken area of the earth. As she herself has expressed it: "The dynamic that sent me to India was my Unitarian faith in God and man and in religion as a way of life". That she came to the Khasi Hills region was due to the existence here of a native Unitarian movement which could help provide her the basis from which to work. For here were probably the only illiterate Unitarians in the entire world! And thus it was here she chose to invest her life in an effort to begin a chain reaction to raise the level of spiritual and cultural and economic life.

Most of this I had previously come to know as an informed Unitarian minister. The actual conditions here at Kharang, and the practical applications of theory I had to see for myself.

(Next week Mr. Kenneth Smith will describe life at Kharang.)

Unitarian Broadcast

A service of "Morning Worship" will be broadcast from Mill Hill Chapel, Leeds, at 9.45 a.m., on Sunday, February 9, on the North Home Service, to be conducted by the Rev. Brian Golland.

COMMENT

Flowers in Church and Chapel

THE lavish use of flowers has a recognized place in the services of many of our churches, as in Flower Queen Festivals, Harvest Thanksgiving Services and the like. I have sometimes wondered, however, just exactly what place flowers in the ordinary service of the chapel have in the minds of worshippers. For a few Sundays I have been accompanied to our chapel by a youth with a Roman Catholic and Spanish background, and he said to me: "You Protestants are funny people; you give the flowers to God during the church service and then you take them home again". And, of course, in the Roman Catholic Church, flowers are a real offering to God or to the shrines of His saints, and no one would think of resuming possession after an hour or two.

As most of our chapels are shut during the week, we, who find it hard to "materialize" divine attributes, regard it as unnecessary that the same care should be shown for beautifying the chapel with flowers when they are seen by no human eye. For us the chapel is in no special sense the abode of God; beautiful things in the chapel are simply of value as helping us to elevate our thoughts. But to my mind there are two things worse than no flowers at all—first, rushing in with them a minute or two before the service when most of the congregation has gathered; and second, leaving the flowers unattended to until the next Sunday, even when most of them are already dead on Friday.

A Holiday From Baths

When I was in Austria during the summer I wanted a bath, and I peeped into a room which I thought looked like a bathroom, but found that a wire mattress was fixed over the bath itself, whilst a stretcher was placed alongside it. I asked the chambermaid if there was anywhere else I could have a bath, but she said that in the height of the tourist season they used their bathrooms as bedrooms. I see that a Yorkshire County Court has held that this was a justifiable practice. A lady who booked rooms at a seaside resort seems to have refused to make use of rooms that had been reserved for her when she was told that she could not have baths. The proprietor's attitude was: "We do not supply baths. We consider a visitor coming for a week should have a bath before he comes. Nobody has ever asked for one yet". A room was asked for and reserved—no mention was made of a bath, and hence one could not be legally demanded. It is to be hoped that in the interests of hygiene the time will soon come when the provision of a bathroom and hot water is compulsory in boarding-houses, even in boarding-houses in a watering-place.

A Nation of Candy-Eaters

It is a surprising fact that we in England eat more sweets per head than any other nation, more, even, than the Americans. We eat 26 lb. of sweets and chocolates a head as against America's 16½ lb. The trade rightly ascribes this to the cheapness and excellence of British sweets. It has been suggested, too, that the fact that we do not spend so much on the table as other nations is another factor to be considered. I am inclined, however, to ascribe the fact also to the habit of our nation as tea-drinkers. In the war great numbers learned to do without sugar in their tea as a help to housekeeping, and we have kept on the habit ever since. I estimate that I have about 56 cups of tea a week. If I took sugar, which I do not, I would probably take enough sugar to make 100 sweets. It is only to be expected that I want to make up the omission by eating ¼ or ½ lb. of sweets each week. Some weeks, especially at Christmas, I might well eat more. I am inclined to think that the proportion of people who drink coffee without sugar is very small indeed.

The National Tongue

According to constitutional law, Hindi, and not English, is to be the official language of India by the year 1965, although the constituent states would be free to choose their own regional language. It seems, however, that a great deal of resentment exists in the South against this provision, since Hindi is the language of less than one-third of the nation. The movement in the South for the use of English is now so strong that Mr. Nehru has prepared the way for a retreat by declaring that there is no hurry, and that one has to be flexible. The Madras Government has set out its objections to the use of Hindi in a memorandum that commands wide support in the South.

One can understand, of course, politicians disliking the use of English, and there might be objections to it as the language of an educated class, but there are people all over India who believe that the country will suffer great harm if it cuts itself off from one of the great literary languages that is so easily within its reach. I can't help feeling, too, that it would be our loss as well if India turned its back on English. English culture has been greatly broadened as a result of the extension of the language over North America, and its extension in the service of a people with so diverse a background as the people of India will be still more valuable. Apart from its significance for learning, it might mean that in the years to come the greatest rivals of Shakespeare and Milton will be bred on Indian soil.

A Tale of Old Japan

We are all well acquainted with the deliberate changes wrought on natural organisms through man's deliberate action, but Dr. Julian Huxley has told of an interesting case where natural organisms have assumed protective resemblances against specifically human interference. Early Japanese history was marked by bitter struggles between two feudal families, the Heike and the Genji. In 1155 A.D. this struggle was ended in a naval battle, the defeated Heike committing mass-suicide by jumping overboard. It appears that there is in Japanese waters a crab that bears on its armour the fierce face of a Japanese warrior, and it is the popular belief that these resemblances appeared immediately after the sea-battle of 1155 A.D., the crabs being re-incarnations of the drowned warriors. On that account the Japanese have for centuries refused to eat the Heike crabs. Dr. Huxley believes that originally these crabs, like a small British crab, had on the carapace a pattern that often bore a resemblance to a warrior's face. As a result of the reluctance of the Japanese to eat crabs bearing the likeness of the face of a warrior, the tendency has been for that likeness to be perpetuated in an accentuated form, such crabs being left to breed, and only those with a less striking resemblance to human beings being taken.

Commentator.

A UNITARIAN FAMILY

By H. John McLachlan

AT its meeting on January 2 last, the Presbytery of Antrim, N. Ireland, recalled the centenary of a well-known member, the Rev. Thomas Dix Hincks, who died just over 100 years ago.

Born in 1767, Hincks came of Cheshire stock, his family migrating to Ireland when he was still a boy. At school in Nantwich and in Dublin, he entered Trinity College, Dublin, but left without graduating, crossed the Channel, purchased a horse, rode the whole way to London and sold the animal at the end of the journey in order that he might enter at the beginning of the first session of the new Hackney College. Here his tutors were Richard Price, the famous mathematician, Abraham Rees, and Andrew Kippis.

Hincks's first ministry was at Prince's Street, Cork (1790-1815). Here he was a founder of the Royal Cork Institution and lectured on chemistry and natural philosophy (1810-1813). He also taught at Fermoy Academy, forming in 1818 a small Presbyterian congregation there. From 1821 to 1836 Hincks was head of the Classical department in the Belfast Academical Institution, holding also the chair in Hebrew from 1833 onwards. In 1834, Glasgow University conferred upon him the degree of Doctor of Laws. He was the author of papers in the "Transactions" of the Royal Irish Academy, a "Letter in answer to Paine's 'Age of Reason'" (1795) and "A Plea for the Academical Institution" (1823). He also contributed Irish articles to Rees's "Cyclopaedia" and wrote educational manuals, including "An Introduction to Ancient Geography".

In Belfast, Hincks was a respected member of the Presbytery of Antrim and a worshipper in the First Presbyterian Church. He died on February 21, 1857, in Murray's Terrace, Belfast, and was buried in Killyleagh Churchyard, where his son, Edward, was the incumbent. There is a memorial window to him in the First Church, Belfast.

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Thomas Dix Hincks married Ann Boult, daughter of William Boult, of Chester. The Boults were a well-known Cheshire family. One of them, Swinton Boult (1809-1876), became a famous underwriter in Liverpool. His daughter, Clara Maria, married the Rev. Alexander Gordon. Sir Adrian Boult, the conductor, belongs to the same family.

It is perhaps hardly surprising that the sons of Thomas Dix Hincks and Ann, his wife, should all have distinguished themselves. Their record is out-of-the-ordinary.

William Hincks (1794-1871) became assistant-minister to his father at Cork in 1815, and minister at George's Meeting, Exeter (1816-1822) and Renshaw Street, Liverpool (1822-1827). From 1827 to 1839 he was a tutor at Manchester College, York, in mathematics, natural, mental and moral philosophy. On leaving York he settled in London, became first editor of *The Inquirer* (1842-47), and shortly afterwards professor of Natural History at Queen's College, Cork (1849-53), finally being called to a similar chair at University College, Toronto, in 1853. He died in Canada in 1871.

His younger brother, John (1804-31), educated at Trinity College, Dublin, and at Belfast Academical Institution, was licensed by the Presbytery of Antrim "as a young man of the most promising hopes, distinguished for his classical and philosophical knowledge". He succeeded William at Renshaw Street, Liverpool, but died of consumption at the age of twenty-six.

Another brother, Edward (1792-1866), graduate and gold medallist of Trinity, became rector of Killyleagh in 1825 and remained there for the rest of his life. He is credited with being the first decipherer of the Egyptian hieroglyphs. Simultaneously with Rawlinson, he also discovered the Persian cuneiform vowel system, and was a valued contributor to the "Transactions" of the Royal Irish Academy.

A fourth son of Thomas Dix Hincks was Sir Francis (1807-85). He emigrated to Canada in 1831, entered Parliament ten years later, and was Premier of Canada from 1851 to 1854 and Governor of Barbados and the Windward Islands (1855-62) and of British Guiana (1862-69).

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A grandson of Thomas Dix Hincks and son of William, was Thomas, the hymnwriter and zoologist (1818-99). A pupil of the Belfast Academical Institution, where John Hamilton Thom was one of his tutors, and Manchester College, York, Thomas graduated at London in 1840, and after short ministries at Cork, Dublin, Warrington, Exeter and Sheffield, settled at Mill Hill, Leeds, where he remained fourteen years, from 1855-1869. Here he exercised a remarkable and influential ministry and is described as "well-nigh the perfect pastor—kind, thoughtful, unselfish, careful always of the high things of life".

In May, 1869, he was compelled to resign through ill-health, whereupon the congregation presented their beloved minister with an address and a purse of £1,777, with a recommendation to invest the money and the promise of expert advice how to do it. And so they took their leave of one who ever had been in their midst "a friend, a scholar, a gentleman, and a Christian". He retired to Bristol and devoted himself to scientific work, contributing papers to learned societies. In 1868 he published his "History of the British Hydroid Zoophytes" (2 vols.) and in 1880 his great work on "The British Marine Polyzoa" (2 vols.). He had already been elected a Fellow of the Royal Society.

Several beautiful hymns, which he wrote whilst at Leeds, are sung today: "Hark, the evening call to prayer!", "Lord, in this holy hour of even", "Heavenly Father, by whose care", "Scorn not the slightest word or deed".

WHY AND WHEREFORE?

Question: In wishing for remembrance, how came Jesus to adopt and perpetuate, symbolically, the awful pagan practice of consuming the flesh of dead heroes? Do some Unitarian Churches still celebrate the Lord's Supper?

Answer: This question raises vast and controversial issues, and it is very difficult to deal with it in a few words. Everything turns on the question as to how far Jesus himself really instituted the ceremony known as the Eucharist or Lord's Supper. Of the four Gospels, only Luke implies that he did. Mark and Matthew, in their accounts of the Last Supper, mention certain special symbolic actions on the part of Jesus, involving the use of bread and wine, but the disciples are not invited to perpetuate the ceremony. The Fourth Gospel, strangely enough, makes no mention of the subject at all in its record of the Last Supper—though Chapter 6, 52 ff., obviously presupposes the existence of the eucharistic rite. But the only ceremony instituted "on the night Jesus was betrayed" is that of the washing of the disciples' feet.

It is only in Luke's Gospel that we find the all-important words: "This do in remembrance of me"—and it is worth noting that in the so-called Western Text of Luke, this sentence is omitted. But the normal Lucan tradition is fully supported by Paul in I. Corinthians 11 : 23, ff., which is, of course, earlier than any of the Gospels. Paul says that his tradition was "received of the Lord", but what exactly he means by this is not clear. The Pauline and Lucan accounts also raise the interesting question as to whether the original ceremony actually involved the eating and drinking of the bread and wine, or whether the emphasis was not rather on the breaking of the bread (which is how the ceremony is repeatedly described in Acts) and the distribution of the wine. Neither Paul nor Luke make any mention of consuming the bread and wine in relation to "this do in remembrance of me". It is interesting to find that Mark also makes no reference to *eating* the bread.

In view of the confused and conflicting traditions therefore, it is unlikely that we shall ever know precisely what happened at the Last Supper. But it does seem probable that Jesus performed some sort of symbolic action, adapted possibly from a traditional Jewish Passover rite, and that this was in the nature of an acted parable (such as were often performed by the O.T. prophets) designed to show that he believed he was called upon to lay down his life for the Kingdom of God. If this was the case, it is possible that he may have referred to the bread and the wine as his body and his blood. It has been pointed out, however, that the notion of drinking blood, even symbolically, would have been utterly abhorrent to Jews.

Summing up then: while it must be conceded that Jesus himself probably played some part in the growth of the eucharist tradition, it does seem a little unfair to suggest that he "adopted and perpetuated an awful pagan ceremony". All that he probably intended was a symbolic commemoration of the manner of his death—which again is fully in accord with the Pauline tradition—and however differently it may have been interpreted in subsequent centuries, it can still be regarded as a simple ceremony of remembrance. This is how it has always been interpreted among Unitarians, and it is usually reckoned that about half of the Unitarian Churches in the British Isles still observe it.

(Send your questions to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1.)

"TO SEE OURSELVES——"

IN "Personal Pleasures", by Rose Macaulay (published by Gollancz in 1935), there is a section headed "Churchgoing" with four sub-sections, the last one being *Unitarian*. The passage is too long to quote in full, but I wonder if certain sentences from it, and the final short paragraph, might be considered as contributions to the above. It begins:—

"It is certainly ugly with its varnished deal seats and green paint. What a pity that those who believe on the Trinity have secured all the best churches! Still, there must be some temporal penalty for those who cannot thus think; not so long since, they used to burn them, and we know, from the Athanasian creed, in what predicament they will find themselves after death. Green-painted hot water pipes and varnished yellow deal are, doubtless, their punishment in this life for gainsaying that long line of theologians who have, with no uncertain voice, instructed them through nineteen centuries on the tremendous Triune Mystery. . . . Anyhow, this Unitarian chapel is a sad ugly place, and must pain its thoughtful, earnest, attentive worshippers and the pale, eager young minister who is preaching about the barren fig-tree'."

The final paragraph reads:—

"There was a period in my youthful career when I used to think, if one could believe at all, it would be in the Unitarian God. It seemed so easy, so comparatively reasonable. . . . But, alas, the Unitarians undid themselves with me by their architectural and ritual inadequacies. Nevertheless, there is a very pure and intelligent atmosphere about their worship, and they are very right to see through the fig-tree story."

(Contributed)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Death of Jesus

SIR,—I feel I must rally to the support of the writer of your "Why and Wherefore" reply. Surely the story of the empty tomb, with its improbabilities and inconsistencies and flavour of the miraculous, was devised to give objective support to an older tradition of post-crucifixion appearances. That these, some of which are recorded as taking place in the neighbourhood of Jerusalem and others in Galilee, were really the appearances of a Jesus who had escaped death and, for a short period, showed himself in this way to his old friends before disappearing finally (except for his appearance to Paul, which then becomes something totally different) does not seem very plausible. As for Goguel, he devotes six pages in a book of over 450 to discussing this theory, and concludes that it is extremely improbable.—Yours,

Manchester College, Oxford. *L. A. Garrard.*

Sputnik And All That

SIR,—In his letter this week, Mr. Woodall agrees that war would be suicide and then proceeds to the conclusion that "the issue before us" is whether a totalitarian state is best for the future of the human spirit.

What, then, must we do? In my last letter, I appealed for a combination of national pacifism and personal heroism. Last night I heard Sir Stephen King-Hall (in Press conference, B.B.C. television) say very much the same thing, and I gather he is prepared to expound his ideas in absolute detail. For my part, I am thankful to have so happy a warrior as leader in the campaign for peace. The voice of Bertrand Russell, of Kennan, or of Priestley may also be heard by those who have an ear to hear. They may not all say exactly the same thing, but they persist in addressing themselves to the one question which should be the supreme concern of all of us.

Even if we insist on Peace to the point whereby the world is made safe for Communism instead of for Democracy, we need not despair. The spirit of man will endure and, as Mr. Woodall recognizes, it will eventually shape our living, come what may.

If, therefore, we are prepared to trust in the Spirit, we may with confidence renounce war. Of course, nations have been known to do that before. This time we shall have to take our courage in both hands and renounce not only war, but also the weapons of war. Eventually we might even come to renounce that Sacred Calf of British policy, the Balance of Power!—Yours,

D. S. Malbon.
Newcastle, Staffs.

Naming a School House

SIR,—My school—a large private junior one—has recently commenced a house system. The children themselves have chosen the house names (after famous people) and the other three groups selected the names Churchill, Scott and Bunyan.

I, girl-captain of the Red House, thought you would be interested to know that we have named our house "Pounds", after John Pounds, the Portsmouth shoe-repairer and friend of poor and outcast children.

We are taking a collection for the John Pounds Memorial Church, Portsmouth, bi-annually.—Yours,

Lorelie Harris.
Chingford, London.

The Lectures at Lyme Regis

SIR,—I am sure that the critics of the lectures at Lyme Regis would have been less severe if they had been present at the lectures themselves. I agree that some of the material presented by the lecturers was open to criticism from our point of view; but the questions which came from the audience of boys and girls (which had to be curtailed because they were so numerous) are all evidence that they themselves were searching for "Christianity in its most simple and intelligible form". Were the lectures, then, a mistake?—Yours,

N. D. Blake.
Lyme Regis.

Controversy and Argument

SIR,—The close of the leading article of January 11, "It may be that the heroic task of the present is . . . to carry religion into an entirely new situation". Yes, and I would like to see it lifted beyond the level of controversy and argument. Does it, for instance, really matter so much what were the actual historical facts of Christ's life, his death and alleged bodily resurrection, about all of which much has been written in our pages recently. The question can at least be put. Does it also really matter so much what strange things Catholics believe about the life of Jesus? To me, it seems that what is of supreme importance is to find the Christ Spirit alive and amongst us today, whatever may have happened to his body 2,000 years ago. The personality of the historic Jesus that stands out clearly from the pages of the New Testament is sufficient clue surely in the search for the revelation of "God with us" today.—Yours,

J. E. Lindsay.
Letchworth.

The Babis

SIR,—I feel I must answer the criticisms that Mr. Arthur Peacock makes in his review of my book, *All Things Made New*, because these reflect errors made by many European Orientalists.

Mr. Peacock has not taken sufficiently into account the power of a subtle Easterner to deceive people from the West. Mirza Yahya's character is sufficient evidence that he reached no great spiritual heights, for spirituality is not to be divorced from character, and the record of his misdeeds is clear. Although the pose he adopted was sufficient to deceive Western scholars whose acquaintance with him was confined to a few formal meetings, it could not deceive his fellow Easterners. Eleven of the eighteen "witnesses" he had appointed, as well as his own son, nephew and niece, forsook him and turned in repentance to Bahá'u'lláh. Even the one he named as his successor denounced him.

The evidence provided by Mirza Yahya and his few friends cannot bear investigation. They had no compunction about forging documents, which was easy since the documents were written in an ink that moisture completely erases. The forged documents were so plausibly presented to Western Orientalists that their critical faculties were sometimes numbed. Thus Professor E. G. Browne was induced not only to proclaim a forged copy of the Tarikh-i-Jadid the only true Babi history in existence, all others being based on falsehood, but to do this without presenting any evidence for his view beyond a Tablet of the Bab of doubtful significance and almost certainly forged.

Mr. Peacock claims also that there are organized groups of Bahá'ís who believe that it is possible to be a Bahá'í and also a member of a non-Bahá'í ecclesiastical organization. Surely to allow people who accept only some of the Bahá'í teachings to call themselves Bahá'ís must inevitably lead to confusion. The members of the organization to which he refers are unlikely to claim that they accept every teaching of Bahá'u'lláhand His Interpreter, 'Abdu'l-Bahá, and how can one who does not accept all the teachings of Bahá justly call himself a Bahá'í?—Yours,

John Ferraby.
Haifa, Israel.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

From The Calendars

A Lifetime of Service

Miss Mary Lees has now completed sixty years as a teacher in our School. This is a wonderful record, and we extend to her our sincerest thanks and hearty congratulations. Her devotion to both Church and School is well known throughout the town, as well as over a much wider area; it has been a lifetime of selfless service, and a glowing example to the rest of us. May we express the hope that she will long be spared in health and strength to serve the Church and School she loves for many more years.

—From The Hyde, Flowery Field, Calendar.

Belfast: First Church: The Women's League annual effort for the Church took the form this year of a "Golden Stocking", into which donations and the proceeds of individual efforts were put. This was opened at a Congregational Social at Rosemary Hall, Elmwood Avenue, on December 13. The very satisfactory amount of £225 was raised. The Social, with its novel "Television Broadcast" mirroring several facets of the Church's life, "The Ernie Hamill Show", and the Brains Trust, was a great success. On January 3, the Young People's League gave a Concert and Play, entitled "The Cure", by M. Boomer. Both the musical and other items and the play, which was produced by Miss Dorothy Wood, were greatly appreciated. The young folk gave a good account of themselves.

Newcastle upon Tyne: On Sunday morning, January 5, 1958, the Induction of the Rev. John Storer as minister of the Church of the Divine Unity, Newcastle upon Tyne, marked another milestone in the long history of the Church. The officiating minister, the Rev. A. W. Vallance, B.A., in a very inspiring address, said that the coming of Mr. Storer to Newcastle was much more than a call from the congregation—it was an appointment by God. The members of the congregation pledged themselves solemnly to undertake, with the help of God, to be faithful and loyal in support of their minister, and to continue, as in the past, to serve the community in the spirit of freedom and truth. Mr. Storer, in offering thanks for the pledge made to him, promised before God, and with His help, faithfully to discharge all the duties of his office in the Church and its institutions.

Surrounded by a great cloud of witnesses, those present felt a resurgence of the faith of their fathers and dedicated themselves anew to the cause of liberal Christianity.

Mr. Storer conducted the evening service, and quoted words which one of his predecessors, the late Rev. Herbert Barnes, wrote in his first Church Calendar in 1919: "I come to you in volcanic times." The same could be said today, but, under God, would the work of the Church continue and flourish.

The Congregational Reception on Monday evening, January 6, provided further evidence of the sincerity of the welcome accorded to Mr. and Mrs. Storer. A large number of friends, young and old, gathered to greet them and to wish them well in their life on Tyneside, and letters of greeting and good wishes were read from Dr. Alfred Hall and the Rev. J. H. Connor Davies, two former ministers of the Church of the Divine Unity, and from Mr. Harold B. Moore, who wrote on behalf of the members of Mr. Storer's Church at Hale, Cheshire. Seldom has the Bernard Hall been filled with such a spirit of friendliness and fellowship as all those there took Mr. and Mrs. Storer to their hearts.

And so minister and people together begin another chapter in the illustrious history of the Church of the Divine Unity, determined not only to uphold but to strengthen the finest traditions of their forebears.

(Continued on page 26)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 19, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Kendall
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Miss A. [illegible]
Bath, Trim Street Chapel, Unitarian, 11, Rev. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bethnal Green (St. [illegible]), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30, (January 26, Rev. Magnus Ratter)
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30 Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. J. S. E. Patrick
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Butler
Bristol, Oakfield Road, 11, Rev. A. H. Butler, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Good Companions, Hammond Hill, 3, Mrs. Inez [illegible]
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss R. Hereford, 6.30, Mr. [illegible] (U.N.O.)
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. [illegible]
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, Bank Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
[illegible], Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. Colin Dence
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Peaston
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. P. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. J. M. Quine
Godalming, Ward Street Church, 11.15, Rev. E. [illegible]
Hale Chapel, Hale Barns, 10.45, Mr. H. E. [illegible], 6.30, Rev. A. B. Downing
Halifax, Northgate End, 10.45 and 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11, Supply, 6.30, Rev. [illegible]
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Miss [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gilliland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. [illegible], Garth Road, 11, —
Lewes, Westgate Chapel, 11, Rev. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kennard
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley E. Butler
Liverpool, [illegible] Road, [illegible], 3, Sunday School, 6.30 Rev. N. Kennard
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mrs. E. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Rev. F. [illegible]
London, Golders Green, Hoop Lane, 11, Mr. G. E. [illegible], 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. [illegible] (Communion also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford, High Road, 11 and 6.30, Mr. T. S. [illegible]
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Rev. T. L. Jones
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. W. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Rev. A. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter W. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.15, Children's Church, 6.30, Rev. J. P. Chalk
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur [illegible] (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Supply
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. E. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Kenneth [illegible]
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield, (January 26), 10.45 and 6.30, Rev. Sydney H. [illegible]
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. [illegible]
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. E. [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. [illegible]
Middleton, Old Road Chapel, 6, Rev. D. C. [illegible]
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-upon-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 2.30, Rev. R. E. [illegible]
Northampton, Kettering Road Church, 11, Rev. A. T. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, —
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hillary
Ringwood, Hants, The Meeting House, —
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11, Rev. G. Stanley [illegible], 6.30, Mr. T. H. [illegible]
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Mr. S. R. [illegible]
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. [illegible]
St. Helens, Corporation Street, 6.30, Rev. Stanley E. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Students, 6.30, Rev. P. B. [illegible]
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. L. A. Garrard
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Supply
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
West Kirby, [illegible] Gardens, 11, Supply, (also, 6.30, first Sunday in the month)
Whitby, Flowergate, 6, Mrs. E. E. [illegible]
Wilmslow, Dean Row, 10.45 Rev. A. B. Downing, Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Hall, [illegible], 4.15. Services: 4 p.m. second Sunday in each month. Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 137 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 2.15 p.m. Public Worship fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Services suspended — Enquiries — Miss [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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(Continued from page 22)

Exeter: The Rev. Dr. F. D. Meyer-Klugel commenced his ministry at George's Chapel on January 5. An augmented congregation assembled in the lecture hall, after the evening service, warmly to welcome him and Mrs. Klugel, and all is set for a new era in the history of George's. His anti-Nazism in Germany led to his escape from that country in 1939 with his wife and small son, and his life since has been a triumph over that initial adversity. On the last Sunday in 1957, a "small token of a great indebtedness" was presented to the Rev. Leonard Hines, of Sidmouth, who has served the church so well during its ministerial "interregnum". The church itself now stands out conspicuously in an area of demolition, preparatory to widening the road and developing the district. Its altered porch, instead of retiring behind a forecourt, will now be jutting out on to the pavement, to be taken into account by the public.

Cinema

Two new films from Germany are being shown in London at present, and both are in colour. Apart from that, they have little in common. A moving story by Pushkin, called *Dunja*, has been translated to the screen with the foolish title *Her Crime was Love*, at the CINEPHONE, Oxford Street. Starring Eva Bartok and Walter Richter (a fine actor), it is the kind of film one can watch and partly enjoy, yet feel critical of, at the same time. Everything is just a fraction too glossy and colourful to give conviction. Though made in Germany, it has French dialogue with English sub-titles.

The Cold Heart, at the BERKELEY, Tottenham Court Road, is a fantasy about a poor young charcoal-burner who yearns for wealth, so that he may marry the beautiful Lisbeth. He achieves it eventually, having exchanged his heart for a "heart" of stone. But the story has a "good fairy" as well as a bad one, so everything ends happily. As a piece of mythology artfully transmitted to cinema, it has some gruesome effects, but also good trick photography and many attractive nature scenes.

B.L.

Religious Education and Youth Department
in union with the
Sunday School Association

Oxford Summer School, 1958

A Summer School for Sunday School teachers, and intending teachers, will be held at Manchester College, Oxford, August 2-9. Details from your Sunday School Secretary, or from the Secretary, R.E.Y.D., 15 Gordon Square, London, W.C.1.

Birth

Findlow—On January 8 at 24 Grange Road, Dudley, to Mary and Bruce Findlow, a son (Paul Martin). Both well.

Death

Badland—On Friday, January 10, at Short Heath, Kidderminster, Jane Badland, in her 106th year.

Holidays Abroad

UNITARIAN TOURS: To French Riviera (June 16-27); Norway (July 12-24); Denmark-Sweden (August 12-22); Lake Lucerne (August 18-29); Lugano (August 18-29). Reduced fares. Good fellowship. Lone travellers welcome. Nothing strenuous. Excellent hotels. Early booking essential.—Rev. Parkinson, 38 Windsor Road, Doncaster.

"The Inquirer" Address

The address of *The Inquirer* is 14 Gordon Square, not 15. A wrong address can create delay for urgent letters.

The Misses Badland

As will be noted in the above Death notice, Miss Jane Badland, the sister of Miss Caroline, died on January 10, within eleven days of the death of Miss Caroline.

Caroline Badland

Caroline Badland—"Miss Carrie" to the people of Kidderminster—died on Monday, December 30th, 1957, in her 103rd year, at Short Heath, Kidderminster, her home for most of her life. She was descended from an ejected minister of 1662, and had attended the New Meeting Unitarian Church, Kidderminster, from her earliest days. She was last present at service on the morning of Sunday, December 22.

She delighted in the company of little children. For long, she taught in the New Meeting Sunday School. As recently as last Whit-Monday, she walked with its children in the annual United Sunday School's procession.

At the New Meeting, she is remembered as the congregation's devoted voluntary organist and choir-mistress for more than forty years. She did what she could to promote the welfare of the people of the town as a member of the Board of Guardians and the Employment Committee. Right to the end she was a keen visitor of the sick and of the aged.

As with St. Francis of old and Albert Schweitzer today, she was conscious of the needs of animals, and was the hard-working secretary of the Kidderminster branch of the Royal Society for the Prevention of Cruelty to Animals for more than forty years. Along with her elder sister, Miss Jane Badland, who survives her, she attended the last annual meeting of the branch.

A congregation representative of the town, and which included both the Mayor and the Mayoress and the Vicar and Rural Dean, assembled in the New Meeting Church on Thursday, January 2, for the funeral service.

E. W. H.

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